

A
LETTER
FROM
Moses Pitt,

TO THE
AUTHOUR of a Book,
INTITULED,

*Some Discourses upon Dr. Burnet
(now L^d. Bp. of Salisbury) and Dr. Tillot-
son (late L^d. A. B. of Canterbury;)*

Occasioned by the
Late Funeral Sermon of the former upon the latter.

Deuteronomy, Chap. 19. V. 16, 17.

- V. 16. *If a false Witness rise up against a Man to testify against him, that which is wrong :*
V. 17. *Then both the Men between whom the Controversie is shall stand before the Lord, before the Priests, and the Judges, which shall be in those Days.*

L O N D O N,

Printed for *Moses Pitt*, and Sold by the Booksellers of
London and Westminster, MDCXCV.

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MOON

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THE

LONDON

A LETTER from *Moses Pitt*,
To the Authour of a Book, Intituled, *Some*
Discourses upon Dr. Burnet and Dr. Tillotson ;
occasioned by the late Funeral-Sermon of the
former on the latter.

SIR,

Lately walking the Streets of London, a Citizen of my Acquaintance calls me into his Shop, and tells me that he was glad to see me, and that he desired me to tell him the Truth of what he should ask me, I told him I would as near as I could ; upon that he proceeds in his Discourse, and said, that he had seen a Book lately come forth against Dr. Burnet, the now Bishop of Salisbury ; which, saith he, if the things are true therein related of him, he is a very ill Man (or Words to that effect) and you are quoted to justify one of the Passages mentioned in the said Book about Dr. Burnet's dedicating a Book to Duke Lauderdale : I replied I could not answer him till I saw the Book and passage therein mentioned, wherein I was quoted for Authority ; upon which I made it my business to get one of your Books, which with much difficulty I did, and in Reading of it, in Page the 18th. and 19th. I found this Passage in relation to the present Bishop of Salisbury (which I have here set down *Verbatim*, by reason your Book is not easily by every Reader to be got) which is as followeth. " I shall now proceed to things of something of a different Nature ; but which will shew no less what little Credit is to be given to him, and how unsafe it is to rely upon his Authority. He dedicated his *Vindication of the Authority, &c. of the Lords of Scotland*, to the Duke of Lauderdale, then High Commissioner of Scotland : In that Dedication he tells the Duke, *How worthy he bore that noble Character, with a more lasting and noble Character*.

" ders of a Princely mind, and praises him for the long uninter-
 " ted Tranquility that Kingdom had enjoyed under his wife and hap-
 " py Conduct; and saith, That he was a Prince greater in his Mind
 " than Fortune, and that there was something inward to him, which
 " commanded all the Respect that could be paid by all such that had
 " the Honour to know him, as well as he did. He acknowledges
 " also the particular Engagement by which he was obliged to him;
 " and saith, That it was not fit for him to express the Sense he had
 " of them, and of the vast Endowments of his Mind, for fear he
 " should seem to flatter him. Then he instances in the profound-
 " ness of his Understanding, and well-ballanced Judgment; for
 " which he might deservedly pass for a Master in all Learning.
 " And, in the Conclusion tells him, That from him they expected
 " an happy Settlement, and wished that Success and Blessings might
 " attend his Endeavours.

" Not long after the printing of this Book at Glasgow, he
 " brought a great Part of the Impression to London, where he
 " sold it to Mr. Moses Pitt; and not long after that again, he
 " came to him to desire him with great Earnestness to sell the
 " Copies of it without the Dedication: (For by this time the
 " Duke had fallen out with him, and discarded him for some
 " Arts and Qualities he had observed in him, which I need not
 " name.) Mr. Pitt gave him very good Reasons why he ought
 " not to do so; and particularly told him, he could not honest-
 " ly sell an imperfect for a perfect Copy: Upon which he was
 " angry, and threatened him with the loss of all the Favours
 " he intended to do him in his Trade. This Mr. Pitt can testi-
 " fie, if he is living; but if he is not, it can be attested by an
 " honourable Person, who heard him sollicite Mr. Pitt to this
 " base unworthy Practice. But though Mr. Pitt would not con-
 " sent to sell the Book without the Dedication, yet he was con-
 " tent to let him have them again, and then they came abroad
 " without it. And so hard it was till it was privately Reprin-
 " ted to get one single Copy with it, that I profess I could ne-
 " ver get such a one, till a Gentleman presented me with one
 " out of his private Study. And when he delared his Patron
 " to the House of Commons, Sir A. Forrester, his Grace's Se-
 " cretary, told me, That after the utmost diligence he could
 " get but one single Copy with the Dedication, though he
 " would have purchased more at any Rate, to shew the Gen-
 " tlemen

“ tlemen of the honourable House what kind of Man his Evi-
 “ dence was, that would publish such things in the Commem-
 “ oration of the Duke, after he knew (a) as he
 “ pretended, *he had a Design of bringing in an Ar-* (a) See his Vin-
 “ *my out of Scotland, for the spoiling and subduing* dication in his
 “ *of England.* xvii) Papers.

“ This discovery of the Dedication, and his suppressing of it
 “ coming to be known, made all the House curious to see it, and
 “ he foreseeing what use would be made of it against him, was
 “ willing to decline his noble Undertaking. But the House, by
 “ the Interest of the Duke's Friends, who increased much upon
 “ that Discovery, made him testify what he since saith, *created*
 “ *Horror* in him; and how much Reputation he got by it I need
 “ not now tell the World; I am sure many of the Duke's grea-
 “ test Enemies looked upon it as an horrible Lye; not thinking
 “ the Design, or the Discovery of it, if he had designed it, con-
 “ sistent with so much Wisdom as he was Master of, above most
 “ great Men of his Time.

Now, Sir, after I had read, not only this Passage, but, the whole
 Book over, I consider'd with my self what Person or Persons were
 alive at that time when I printed for Dr. Burnet, now Lord
 Bishop of Salisbury (for its now above 20 Years past) that could
 any ways help my Memory, that so I might declare to you and
 the World *the Truth, the whole Truth, and nothing but the Truth,*
 in this Matter or Passage you call me, if living, to testify. Sir,
 you must know that I am of the *Cobler's* Mind, that lived in
 Holborn in King James the 1st's Time, when Goundemore the Span-
 ish *Ambassadour* was passing by in his Chair, the Sedan-men
 happening to stumble, and fall, and the *Ambassadour* being on
 the Ground, Multitudes of People came running at this Acci-
 dent, one of which cries to the *Cobler* to come out of his Stall
 and help up the *Ambassadour*; The *Cobler* replies, not he, for he
 would not meddle with State-matters. But considering with
 my self that two mighty Things are concerned in this Passage of
 yours, that is, *Truth*, and a *Good-name*; the latter of which *Sole-*
mon tells us, *is better than precious Ointment*: And for the former,
Truth, it's an Attribute of our great and good God, and it's the
 Duty of all Men to imitate God in this Attribute, and That Man
 is worse than the Beasts that perished that is not a Man of *Truth*,
 and *Truth* makes a Man as bold as a *Lion*: Ask the *Lawyers* what
 they

plead for they will tell you for *Truth*: Ask the *Ministers* of all persuasions what they preach, and they will tell you *Truth*: Ask all *Writers of Books* in all Arts and Sciences what they have written, and they will tell you *Truth*. You your self say in this your Book, speaking against Dr. *Burnet*, " You say, you " could produce more Instances out of *Beedle's Life*, to shew how " apt he was to write his own Inventions for true History, and " thereby impose upon the World, and you believe you have " brought enough for that purpose, and hope you have thereby " convinced all Lovers of *Truth*, more than of Men's Persons, " how unsafe it is to take things upon Trust from him (page 33) and Sir, I find you your self so much a Lover of *Truth* (as you pretend at least) that I hope you will not be angry with me for declaring the *Truth*; in this Passage you your self appeal to me in, between the late Duke of *Lauderdale*, and the now Lord Bishop of *Salisbury*, mentioned in the 18th. and 19th. Pages of your said Book. And Sir, I shall speak the *Truth*, so as you are pleased to express it in the 1st. and 2d. Pages of your Preface to your said Book. So as it may serve to inform and entertain inquisitive Searchers after *Truth*. And then you go on and say, speaking of Dr. *Jo. Tillotson*, late Lord Archbishop of *Canterbury*, and Dr. *Gilbert Burnet*, now Lord Bishop of *Salisbury*. " Against whom " (you say) you have been provoked to draw up two several " Charges or Informations which somewhat blamish their Honour; " so you hope you have proved them in every part by very good Evidence. And as some Trials are longer than others, according to " the Number and Length of Depositions; so if this Book of mine " which contains as it were so many Depositions against them, hath " proved longer than I would have had it, that is none of my Fault. And you farther say; " you know very well it will be called a Libel, and a Defamatory Libel, but you care not for that; since many excellent Books were so mis-called in the " Times of our former Usurpations, which detected the ill Men of " those Times, and their Hypocrisies, and Iniquities to the World. The same thing have I done lately in a Book called, *The Cry of the Oppressed*, printed 1691. Wherein I have detected many Men by Name now living (some of them in great splendor) of Oppression, Extortion, Bribery, Perjury, Blasphemy, and several other the like Crimes, and there has not to this Day, Nov. 1695. any one of the Passages therein mentioned been contradicted,

and

and I still challenge any one therein accused to clear himself from those Villanies I therein charge him with, for I am still ready to prove on them all the Matters of Fact I have therein related, (thus bold is Truth.) And then you go on and say (and I agree with you, and so I believe will all good Men.) “ And
 “ besides, to speak properly and justly of the Nature of a Libel, all Books ought not to be so called, which expose Men's
 “ Reputations; but such only as expose them falsely, injuriously,
 “ and out of pure Malice : But this Book, though in some things
 “ it blemishes the Fame and Reputation of these Men, yet it
 “ doth it truly, justly, and deservedly; and so far am I from
 “ bearing the Person of the one, or the Memory of the other
 “ any Malice; that had I been acted by that evil Passion, I
 “ could have written against them both much sooner, and have
 “ been better provided to write against them now. Men that
 “ do ill things openly, and with an high hand, though under
 “ never so splendid Pretences, ought to hear of them; especially
 “ when they go about to make Saints and Heroes of one
 “ another, with a Design to cover their own Iniquities, and deceive the People. When this happens to be the Case, Charity to the People's Souls, and the Love of the Publick, obliges
 “ all Lovers of Truth and Righteousness to unvizard such Men,
 “ and expose them in their true Appearance before their credulous and deluded Admirers. (As to this last Paragraph so far all good Men will agree with you, but how far the World will believe you as to these two popular Divines (as you are pleased to call them) when I have told my Matters or given my Deposition, as you your self are pleased to term it, I leave it to judgment.) “ And as I have endeavoured in the following Discourses to do so, by these two popular Divines; so I assure the Reader I have done it purely upon these generous
 “ Motives, wishing with all my Heart, that neither of them
 “ had given so many and publick Provocations to undeceive any part of the World by writing such severe Truths. : So much I have taken out of your own Preface, and now Sir, I will go on and give you the *Truth* of this Matter you mention in Page the 18th. and 19th. of your Book, as touching that Passage of the Dedication of Dr. Gilbert Burnet's *Vindication of the Authority, &c. of the Laws of Scotland*, to the Duke of Lauderdale, as far as I know or can any way call to my Remembrance. And this I do

do as in the Prefence of the Great God, who is the *God of Truth*, and the *True God*, and of *Angels*, and of *Men*; and that without any Respect to the Person of the now Lord Bishop of *Salisbury*, Dr. *Gilbert Burnet*, with whom I have had no Conversation, neither by word of mouth nor by writing, or otherwise, since he left *England* in King *James's* Days, otherwise than that very soon after I printed my *Cry of the Oppressed* which was in 1691, or before, I believe I might send him as I did several other of the Bishops and Judges, &c. a Letter with one of my said Books, but I never received any Answer from him, neither directly nor indirectly (only Mr. *Richard Chiswell* the last Time but one that I saw him, told me, that the Bishop ask'd him how I did, and that he was sorry for my Misfortunes; but whether Mr. *Chiswell* did this in a Complement I know not, neither did it affect me) neither doth the Bishop know of what I now write, neither have I, or any Person for me, any way applied my self to him about this or any other Matter, (although very much urged to it by some of my Friends) since he came into *England* with King *William*. Neither has he, the said Bishop, applied himself to me, neither by himself or any Friend that I know of to declare my Knowledge in this Matter, neither is it any Envy, Spleen or Malice I have to your Person, for you treat me very civilly, and have represented me an honest Man in transacting the Affair between the Bishop and my Self, provided your Story had been *True*, and further I say, if *Truth* had been on your Side, I would have declared it to the World as freely, and as willingly as I now do. And this I have now here said has been against the Intreaties of some of my nearest and dearest Relations, they using their Arguments to me that I should disoblige a great Number of my Friends; some of them of the first Rank of Great Men, and that you had not treated me amiss, but have spoken well of me, and had not disoblighed me; and therefore what need had I to be so much concerned, as to declare the *Truth* in this matter, (or Arguments to this effect?) To which I replied, and that with some Zeal, That if both their Lives and my own also lay at stake with *Truth*, and that either our Lives or *Truth* must be parted with, we must part with our Lives and keep to *Truth*. Further, I told them, I was by you called on to speak the *Truth* in this matter; your Words are, *This Mr. Pitt can testify if he is living*: By this I have wrote,

wrote, you may see I am living for to tell you and the World the *Truth* of this Matter of Fact, to the best of my Knowledge and Remembrance, it being above 20 Years since that this Difference betwixt Duke *Lauderdale*, and the present Lord *Bishop of Salisbury* happened. Now to the Passage it self.

After, Sir, I had read your Book, I considered who were alive at that Time, when this Affair you call me to witness happened, that could any way help my Memory, and there accrued to my Memory, one Mr. *Adam Angus*, at this present Time, Reader at *St. Dunstons* in the West, *London*, who was about the Year 1675. as he told me, *Amanuensis* to Dr. *Burnet*, the now Lord *Bishop of Salisbury*, whom I found out, and I discoursed him about this Matter at several Times; at the second Meeting with him, I shewed him Dr. *Burnet's Vindication of the Authority, &c. of the Laws of Scotland*, in which was the Dedication to Duke *Lauderdale*, and your said Book, and desired him to read the 18th. and 19th. Pages, which he did with some Consideration, and at all the Meetings he gave me this sincere Account, and was extremely surprized at such groundless Expressions (this was on or about the second Day of *Octob.* 1695. and the other Meetings was about a Day, or few Days before or after.) That as for the Book it self, viz. Dr. *Burnet's Vindication, &c.* he did believe that it was sent me by the Bookseller that printed it, or some other Bookseller out of *Scotland*; there being more printed there than could vend in that Kingdom, and that I was to give Books in way of Barter for them, and that I had them not from the Doctour: then I ask'd him if either the Doctour, or he had any of the said Books from me, he answered me that they had not, to the best of his Remembrance, but said, that that *Dedication* to Duke *Lauderdale* had made a great noise in the World; then I ask'd him if he did remember that any of the Books were sold without the *Dedication*, he told me, he did not remember that any was, (neither do I remember there was, or that ever Dr. *Burnet* had any of them of me, either with or without, the *Dedication*.) Then I ask'd him whether Dr. *Burnet* did desire me with earnestness to sell the Copies of it without the *Dedication*, and whether he was angry with me, and threatned me with the Loss of all the Favours he intended to do me in my Trade; he answered me *Fy, Fy*, there was no such thing said or done, I replied, I remembred no such thing or expression; for it might be

supposed, if there had, it was so harsh a one, that no Man in way of Trade, as I was, could forget it all Days of his Life: I also ask'd him if he remembred what Books I printed of Dr. Burnet's, he answered me, I printed his *Mystery of Iniquity Unvail'd* (this was a Book he printed in Scotland, and by his Order I reprinted it here in London, in 1673. which was the Year his *Vindication of the Authority, &c. of the Laws of Scotland* was printed at Glasgow by Robert Sanders, and this was before Mr. Adam Angus was Dr. Burnet's Amanuensis) then he told me I printed Dr. Burnet and Dr. Stillingfleet's (now Lord Bishop of Worcester) Conference with Mr. Edward Coleman (this was the Coleman whom Dr. Titus Oates caused afterward to be seized, and also his Letters which so fully discovered the Popish Plot, for which he was hanged, December the 3^d. 1678. although he was then Secretary, or reputed Secretary to the then Dutchess of York) and others of the Church of Rome, which Conference Mr. Adam Angus told me, he took in Writings from Dr. Gilbert Burnet's own Mouth, after it was over, which he shewed to Dr. Edward Stillingfleet, and to Mr. Edward Coleman, &c. who all of them owned it under their Hands that it was faithfully taken; this Book being brought me in M. S. by Mr. Adam Angus, I printed it in the Year 1676. and it made 17 Sheets of Paper, for which I gave Mr. Adam Angus 17^l. I further ask'd Mr. Adam Angus if Dr. Burnet had the Moneys or any part of it, he told me very frankly and readily, no, not one Farthing, for he the said Mr. Angus owned he had it for his own use for his Care about it. Then he farther said, I printed Dr. Burnet's Answer to *Naked Truth*, this was a Pamphlet (what you accuse the now Lord Bishop of Salisbury about it in the 23^d. Page of your Book, is his own Province to answer, for; I am altogether a Stranger to that Passage; all I say, I believe Mr. Angus brought it me, and I printed it as the now Lord Bishop of Salisbury's Book.) Then Mr. Angus told me, he thought I printed another Book of the Bishops, but he could not well call it to mind, neither can I. Then I ask'd how it came to pass that the Bishop forsook me, and gave his Copies to another Bookseller, in answer to which, he gave me the following Account. That I was to give him the said Mr. Angus 10^l. more, if I printed another Impression, and that the Printer, who was Henry Crittenden, since dead, had told him I had so done, for which Reason he thought fit to employ another,

another, and transacted with him, and that the Doctour was innocent and knew nothing of this Transaction till afterwards: I replied, I had not printed a second Edition of the said Book, but I did believe, that by the Persuasion of the Printer, I did order him to print a greater Number of the latter Sheets, than of the First, out of hopes that it would have come to a second Impression, and thereby I should have saved the Charges of composing so many of the last Sheets, but I was disappointed in my Expectation, and so I was forced to make wast Paper of all them supernumerary Sheets. So by this misunderstanding between Mr. *Angus* and my *Self*, I lost my Authour the now Lord Bishop of *Salisbury*, for which I cannot in the least blame Dr. *Burnet* (as you call him) what I have here wrote, as far as Mr. *Adam Angus* is concerned in this Paragraph is *Truth*.

And now, Sir, I have done what I can to refresh my Memory, I will own what is *Truth*, and disown what is not, so far as you appeal to me in your Book, page 18 and 19. for, I find, you lay a great stress on this Book of *Dr. Burnet's Vindication of the Authority, Constitution and Laws of Scotland*. For except *Tercet. in Prolog. ante Eunuchum*; it's the only Authour or Book you quote in the very Title Page of your Discourses, and you quote Page the 4th. of the Doctour's said Book; the Words are as followeth; " Remember how severely he that was Meekness it " self, treated the *Scribes and Pharisees*; and he having charged " his Followers to beware of their Leaven, it is obedience to his " Command to search out that Leaven, that it may leaven us " no more. And when any of a Party are so exalted in their " own Conceit, as to despise and disparage all others, the " Love the Ministers of the Gospel owe the Souls of their Flocks, " obligeth them to *Unmask* them. Sir, this Quotation of yours is *True*; for, I have compared it; only you have a *The* between *Love* and *Ministers*, more than is in the Doctour's Book, but that's not material; the Reason why I am so critical is, because I write as if I made an Affidavit before a Master in Chancery: For *Livy* the Famous Roman Historian saith (if my Memory fails me not) *That he that writes a Lye for Truth, is the greatest of perjured Persons*, and he gives a good Reason for it, because he imposeth upon Generations to come. But, I believe, your chief Reason for quoting this Book more than any other of the Bishop's Works, except his Funeral-Sermon on the Late Archbi-

shop Tillotson, is upon the Account of the Dedication to Duke Lauderdale. Now, you say, Sir, *Not long after the printing this Book at Glasgow*, (this is true that this Book was printed at Glasgow, and that in the Year 1673. and that it was dedicated to the Duke of Lauderdale, then High Commissioner of Scotland) that the Dedication is in substance what you have printed, though not printed exactly word for word: For in your first Paragraph you say that he tells the Duke, "*How worthily he bore that Noble Character, with the more lasting and noble*" Characters of a Princely Mind, in the Dedication it is *inward* Character, and so likewise you say, *and praises him for the long uninterrupted Tranquility that Kingdom had enjoyed under his wise and happy Conduct*; whereas in the Dedication it is, *and under whose wise and happy Conduct, we have enjoyed so long a Tract of uninterrupted Tranquility*. This, I now say, I find true by the said Book, which I have now in my Hand at the writing of this Passage; but what have I to do with the Dedication, as to the difference of the Expressions? Let the present Bishop of Salisbury look to that, he being most immediately concerned. I go on; then you say, "*He* (that is, you mean as I take it, the present Lord Bishop of Salisbury) *brought a great part of the Impression to London, where he sold it to Mr. Moses Pitt*. Indeed, Sir, if you remember this Passage so well you have a good Memory, and you must have been a very familiar Acquaintance of mine, at that time, that you should know my Transactions and Dealings; for indeed I do not remember that the Present Lord Bishop of Salisbury, Dr Gilbert Burnet, did bring a great part of the Impression of his said Book, Entituled, *A Vindication of the Authority, &c. to London*. Neither do I remember he sold it, as you say, to me *Moses Pitt*, that I had some of them, I believe, but of whom I do not at this great distance of Time remember; and therefore in this particular must refer my self to Mr. Angus, who tells me that I had them from some Bookseller out of Scotland, in Barter for some other Books, and then you go on and say; *And not long after that again, He* (I presume you mean, the present Lord Bishop of Salisbury) *came to him* (that is, as I understand it, to me *Moses Pitt*) *to desire him with great earnestness to sell the Copies of it without the Dedication*. Sir, I assure you, I do not remember any thing of this Paragraph, but do believe the contrary, that the now Lord Bishop of Salisbury, did ever
come

come to me to desire me with great Earnestness, or otherwise to sell the Copies of it without the Dedication; neither do I remember I ever sold one Copy without the Dedication to any Person whatsoever, as to what you say? "*For by this time the Duke had fallen out with him, and discarded him for some Arts and Qualities he had observed in him.* Indeed, Sir, I have heard, that as you and others might likewise hear, that the Duke and the present Lord Bishop of Salisbury did fall out, but what the Ground of their Quarrel was, I was not privy to, neither can I tell for what *Arts and Qualities* the Duke discarded him; he can, I presume if he pleases, give you the best Account of this Transaction, and therefore to the Bishop I leave it, and proceed. You say, "*Mr. Pitt gave him very good Reasons why he ought not to do so; and particularly told him he could not honestly sell an imperfect for a perfect Copy.* Sir, if this Story of yours had been true, I should have (I hope) acted the honest Part, as you here relate; but, Sir, though my Oppressions on me have been, and are great, by reason of false Oaths, by which I have lost my Estate of about 1500 *l. per Annum*, &c. (an Account of which you will find in my Book, called, *The Cry of the Oppressed*) and have been a Prisoner ever since the 18th. Day of April 1689. which was but a Week after King William and his late Queen Mary was Crowned, and have Multitudes of Enemies upon the Account of contending against my own Oppressors, and the Oppressors of the Creditors of Benjamin Hinton, late of London, Goldsmith, Banker and Bankrupt; there being now at this time a Bill of 349 Sheets pending in Chancery against fifty Defendants, for the Discovery of the said Bankrupt's Estate, which is unjustly kept from the Creditors, which I hope will be proved, and as we have laid it in our Bill, to the Value of One Hundred and Fifty Thousand Pound, or some such great Sum: And now, Sir, I have cause to suspect, that by reason of declaring the *Truth* in this Matter, as you your self own, I can *testifie if living*, I shall raise to my self Legions of Enemies; however, *Truth* I will own, seeing you have called me so fairly to it, and if you and your Party be disoblged, I will say in my Dear Lord and Saviour's Words, whom I will imitate and follow so far as He is to be imitated by poor Mortals: *Am I your Enemy because I tell you the Truth?* It's *Truth*, you have given me a very fair Character, with which a great many Men in the World wou'd

would have pleased themselves with, and parted with *Truth*, and not declar'd it; and liv'd and hug'd themselves with the vain Conceit of the World's believing them *honest Men*, and that they had a *good Name* in the World, but I, for my own part, must part with that Character of a *good Name*, though it be *better than precious Ointment*, when it stands in competition with *Truth*, and therefore I must undeceive you and the World; I do not remember, neither do I believe, that there ever was any such Passage as you have related, or that I ever gave the *Bishop* any such good Reason, you mention, and so *farewel a good Name*, when it stands in competition with *Truth*. And then you go on and say, "*Upon which He* (I suppose you still mean the Lord "*Bishop of Salisbury*) *was angry, and threatned Him* (I presume you mean, my self, *Moses Pitt*) *with the Loss of all : he Favours be intended to do him in his Trade.* This, Sir, is so very harsh an Expression, that it's not to be supposed I could forget it, if the now Lord Bishop of *Salisbury* had said it, to my dying Day; but I declare I do not remember, neither do I believe he, the Lord Bishop of *Salisbury*, ever said it, or any thing like it. Then you say, "*This Mr. Pitt can testify, if he is living*; I hope you are now fully satisfied I am living; and who knows but the Great and Good God has preserved my Life, and the Life of Mr. *Angus* also hitherto to glorify his Name, in declaring and testifying the *Truth* in this particular Matter. Indeed, Sir, I own a Prison is a living Grave, and he that by Charity takes a Man out of Prison, does a Work next to raising the dead (some Account of this shall be given of one of those great Men, you mention in your Book, towards the latter End of this my Letter.) As for my being in the Land of the Living it had been no hard Task for you to have satisfied your self, either by your Bookseller or Printer, or both; for I presume that most (I was going to say almost all, but I consider before whom I speak) of the Master-Booksellers and Printers in *London*, personally know me, or have heard of me, and the Oppressions I am under, so that they could soon have satisfied you I was living when you penn'd this Passage. "*But* (say you) *if he is not, it can be attested by an honourable Person, who heard him sollicite Mr. Pitt to this base and unworthy practice.* It's True, it had been a base unworthy Practice of the Lord Bishop of *Salisbury* (I believe he himself would own it) provided it had been *Truth*. But, Sir, I wish you had nam'd whose Ac-

quain-

quaintance this Honourable Person is that can attest this, that he heard the Bishop sollicite me, whether of the *Bishops*, or of your own, or of *Mine*, or of all, or either of us, and when it was and where it was : And if he can put it into my remembrance, by naming Tokens, and Circumstances, or any way whatsoever whereby I may call it to my Memory; and remember the thing so as to attest it, I will assure you, Sir, I will observe what my Lord Bacon directs in this Case, in his Moral Essays; *Alway turn to the Pole of Truth*; so that, if this you write of the Lord Bishop of Salisbury's be a *Truth*, and I be fully in my Conscience convinced of it, as I am now convinc'd it is false, I will then *Recant, Repent, Confess, and Publish to the World my great Sin*, and beg Pardon of God and You for it. But, Sir, I have often been thinking who this Honourable Person should be that can attest this; it cannot be the late Honourable Robert Boyle, Esq; who was that worthy (I want proper words to express my self) Gentleman that brought my Lord Bishop of Salisbury and me first acquainted, and recommended me to print for him, and we have been in Conversation together, but he is dead, so he cannot be the Person; (Sir, I wish we had this great Man, (I mean) Robert Boyle's Life wrote fully by a good Pen, and though it were by the present Bishop of Salisbury (whom you so much despise) it would be very acceptable to the Great and Learned Men of the World;) Sir, I cannot think but of one Honourable Person more, that I had at that time the Honour of a familiar Acquaintance with, but I think it not proper for me at this time to name him; but if I should, I should do it with as much Respect, and make him (in my opinion) as great a Heroe as the present Lord Bishop of Salisbury, has made the late Lord Archbishop of Canterbury, as you have express'd it in your Preface; for indeed he is the Gamahel, unto whom I do own I had the best of my Knowledge in Authours of Books, and the Subjects they wrote on, he being a Man of gentile and universal Learning, but I forbear to speak his due Commendations, lest you and the World should think I flatter him; but I will assure you, that I do not remember that ever the now Lord Bishop of Salisbury, and him, and my self, were ever in Conversation together; but I do own that the present Lord Bishop of Worcester, Dr. Edw. Stillingfleet with this Person of Honour and my self have been in Conversation together, and this Person of Honour was the Spokesman, and I have

have reason to believe that his *Lordship* had then a great Honour and Respect for him, and did value him as one of his chiefest Acquaintance, and did present him with one of his Books, soon after they were printed ; and I have several times in King *William's* Reign met with this Honourable Person, passant in the Street, and we saluted each other after a friendly Manner, and therefore he could not be ignorant of my being in the Land of the Living: And then, Sir, you go on and tell the World ; “ *But though Mr Pitt would not consent to sell the Books without the Dedication, yet he was content to let him have them again, and then they came abroad without it.* Sir, as to this Paragraph I do not believe, neither do I remember that ever I did consent to the Sale of one of the Books without the Dedication, neither do I believe or remember that ever I was content to let him have them again, or that he ever had them again from me, or that ever they came abroad without it. And then you tell the World again ; “ *And so hard it was till it was privately Reprinted to get one single Copy with it, that I profess I could never get such a one, till a Gentleman presented me with one out of his private Study.* As to the private Reprinting of the said Dedication I know nothing of it ; and as to your not being able to get one single Copy with it, I know nothing of ; but I believe if you had come to me for it, I should have been able, and very willing, then to have furnished you with one. But as to your being presented with one by a Gentleman out of his private Study, I know nothing of this. Then you go on and say ; “ *And when he delated his Patron to the House of Commons, Sir, A. Forrester, his Grace's Secretary, told me, That after the utmost Diligence, he could get but one single Copy with the Dedication, though he would have purchased more at any Rate, to shew the Gentlemen of the Honourable House, what kind of Man his Evidencer was, that would publish such things in the Commenda-*

(a) See his Vin-
dication in his
xviii Papers.

“ *tion of the Duke after he knew (a) as he pretended he had a Design of bringing in an Army out of Scotland, for the spoiling and subduing of England.* As for Sir Andrew Forrester, I knew him, and if he had applied himself to me, I believe I could have sold him what he had a mind to buy : As for the Cause or Ground of the Quarrel between the Duke and the present Lord Bishop of Salisbury, I knew not till you had printed it in this your Book,

Book, neither am I any way concern'd in it. The present Lord Bishop of *Salisbury* has most reason to know this Matter of Fact best, and therefore I leave it to him to declare the Truth of it to the World, it being his proper Province: Then you go on and tell the World. " This Discovery of the Dedication, and his " suppressing of it, coming to be known, made all the House " curious to see it: And he foreseeing what use would be made " of it against him, was willing to decline his Noble Undertaking: But the House by the Interest of the Duke's Friends, " who increased much upon that Discovery, made him testify " what he since saith, *created Horror* in him; and how much " Reputation he got by it I need not now tell the World. I " am sure many of the Duke's greatest Enemies looked upon it " as an horrible Lye; not thinking the Design, or the Discovery of it, if he had designed it, consistent with so much Wisdom as he was Master of, above most great Men of his time. Really, Sir, as to the present Lord Bishop of *Salisbury's* suppressing of his Dedication to the Duke, I do not know nor remember any thing at all of it, nor of all the House (I presume you mean the House of Commons) curious to see it; and then you go on and say: " And how much Reputation he got by it, I " need not now tell the World. Neither, Sir, have I need, now, to tell the World what Reputation you have got by printing this Story on the present Lord Bishop of *Salisbury*, and appealing to me to attest, but leave the World to judge. Then, as for your saying I am sure (did you at that time call to mind you were giving your Deposition in this Matter, and that in Print, which is the most publick Record?) " Many of the Duke's greatest Enemies " looked upon it as an horrible Lye; These words *horrible Lye*, is such a harsh Expression, that its being said off-hand, and rashly, has cost many a Man's Life; and if it has been of so mischievous Consequence, when spoken in Heat, and Passion; and although sometimes it might be justly, and truly said, and that without *Scandalum Magnatum*; How much more provoking is it, when it's not only spoken, but printed, and that against a now Peer of the Land? which cannot be supposed to be done in Heat and Passion, (as you your self plainly declare in the Preface to your said Book) but all the World must judge it must be done falsely, injuriously, and out of pure Malice, contrary to your own Declaration in the said Preface. I will assure you, Sir, I

do not say this to provoke the *Bishop* any way to revenge himself on you (far be it from me ;) but on the contrary, if I could have the Honour of advising his Lordship, I would give him the same Advice I would take my self, by revenging my self by a frank, free, and hearty Forgiveness of you ; for both he and you, and I must know who hath said, *Vengeance is mine and I will repay* ; it's the Great and True God Himself that said it : And further Our Dear Lord and Saviour saith, *Blessed are you when Men revile you and persecute you, and speak all Manner of Evil against you falsely for my Name's sake, for so persecuted they the Prophets which were before you* : And shall the *Bishop* then be angry he is thus persecuted ? I will assure you, Sir, if this were my Case as it's the *Bishop's*, I would observe Our Dear Lord and Saviour's Direction, to rejoice and be glad, for great is their Reward in Heaven that are so reviled, and he has also told us, that *Blessed are the merciful for they shall obtain Mercy*, these are words of Truth, and by our words we shall be justified, and by our words shall we be condemned. But it's not my Province to preach to the *Bishop* ; neither I presume, Sir, to you, I only further tell you, I my self have been scandalized even to the Danger of my Life, (vide, *The Cry of the Oppressed*, page 125.) and I do confess, I did sue my Adversary in an *Action of Scandal*, and had Damages given me (as is in that Book related) but I will assure you, Sir, I did not do it out of any way of Revenge for the Injuries he has done me, (as related in that Book) but only purely to vindicate my Reputation, which is as dear, if not dearer, to me than my Life ; he having then at that time newly thrown me into Prison : And having now this fair Opportunity, I do as in the Presence of God, *Angels*, and *Men*, declare, That I am willing to forgive my Oppressors as to Injuries done my self, by imprisoning my Body for almost seven Years, and robbing me of my Estate, by false Oaths, and all other personal Injuries whatsoever. As the Great, True, and Merciful God forgives all Sinners (that is) upon their true Repentance, Confession, and Restitution as far as they are able ; which are the same Terms I my self desire forgiveness from God, or *Men*, wherein I have offended. But for their *Blasphemies*, *Perjuries*, and other Criminal Sins, wherein the Honour of our True God is concern'd, it's not my Province to pardon, and if they are at any Time hereafter prosecuted for it, it shall not be in Revenge, but purely that

that *Justice may run down our Streets like Streams, and Righteousness like mighty Rivers*, and that the Honour of our True God may be vindicated to the Terror of the Wicked, and Rejoycing of the Righteous.

And although you so much despise the present Lord Bishop of *Salisbury*, and tell the World how apt he is to write *Lives*: I will give it you in your own VVords, as in Page the 102^b. of your Preface, you say: " And when I consider how apt he is
" to write *Lives*, and to write his own Imaginations and Opinions in them, I could not but bewail the Fate of the late
" Honourable Mr. *Boyle*, after that of Bishop *Bedel*; should he
" also write his *Life*, as Report saith he designs to do. And I
" cannot but wish, for the Honour of that great Man's Memory, that his Honourable Relations would oblige some Person of unblemished Reputation to write it, whom the World
" hath no reason to suspect, even when he writes *Truth*. Sir, As to this Point of writing of the late Honourable Mr. *Robert Boyle's* Life, I will give you the following Account. Some time before I knew or heard of the publishing your Book, I met (as I was passing through the *Temple*) with Mr. *John Warr*, who was Steward to Mr. *Robert Boyle* many Years, and so continued to Mr. *Boyle's* Death, and Mr. *Boyle* had that Esteem for him, that he made him one of his Executors in his last Will; after some Discourse we had about Mr. *Boyle's* putting 500 *l.* into *Benj. Hinton's* Hands, which is a Loss to his Estate to this Day. I ask'd Mr. *Warr* what was the reason Mr. *Boyle's* Life was not all this time published to the World, he gave me this for Answer; That the Bishop of *Salisbury* and others, (I think he said, and others, but I am not certain, I would keep to *Truth* as near as in words I could,) had desired him to get Materials ready for that Work, but he said the Labour was so great, and his Expectations of Reward not considerable, and also he having Business of his own on his Hands, that he could not well spare his Time for to do it, and then also the Fatigue would be great, for that to do it well, he must look over Hundreds of Books, Papers, and Letters, which he could not well spare Time to do; this was his Excuse to me, that Mr. *Boyle's* Life was not to this Day published to the VVorld. Now, Sir, do you not think, but if the Bishop of *Salisbury* had published the Life of Mr. *Boyle*, it would not have been very acceptable to the World; especially

ally he having made use of Mr. *Boyle's* Steward for so many Years, to search Books, Papers, and Letters, which are in the Nature of Records in this Affair of writing Lives; and who can be presumed to know Mr. *Boyle's* private Transactions better than him; and Mr. *Boyle* himself demonstrated the Esteem he had for him, by making him one of his Executors, and therefore the VWorld could not blame the Bishop for using of him, and trusting to him in this Affair, of bringing him Materials for so good a VWork; and I doubt not, but the Bishop would have very Honourably rewarded Mr. *Warr*, for his great Fatigue in this Affair. For I hear a very great Character of the Bishop's Generosity, and also Charity, from one I presume should know, as well as any whatever. I will give it you in his own VWords to me; That the Bishop is *No covetous Man, no lover of Money*, for, said he, *if the Bishop had 20000 l. per Annum, he would dispose of it, and give it away honourably, and charitably.* I do not write this to flatter his Lordship, for I abhor and scorn Flattery, for I never had any other Advantage or Benefit from the Bishop, than what I have had in way of Trade, and the same for ought I know, I might have had from you; for I have reason to believe you have been a familiar Acquaintance of mine, by your Quotation. And,

Sir, I am of the Opinion, that when any Man, especially a Peer of the Realm, is scandalized in his Reputation, it behoves all Men to vindicate them and their Reputation; so far as *Truth* is on their Side: Although, I am also of your Opinion, that if any Man, much more great Men do ill and base Actions, they ought to be told of it, and that publicly; for it's no Fault in the Relator, but the Fault is his that did the ill Action. I remember I was at a Coffee-House (and I think it was before this last Revolution) where I heard that most Learned Mr. *Dodwel*, who indeed is a great Example of Heroick Piety and Vertue, as you your self own, in the 53 Page of your Book, tell a Learned Knight, well known in this Nation. (I name him not, because I would not give Offence to any Man, or Party of Men) in express words; that he was a *Roman Catholick*; the Knight answered Mr. *Dodwel*, I am no *Roman Catholick*. Mr. *Dodwel* replies, Sir, I will not believe you; the Knight answered again, Sir, I am a Gentleman; why, will you not believe me on my Word; no, Sir, saith Mr. *Dodwel*, I will not believe your VWords,

Words, but I will believe your VVritings; for your Books denotes you a *Roman Catholick*. So, I say, it's not your Sayings, no, nor VVritings, that can make the Bishop of *Salisbury* an ill Man, but it must be his own VVritings, and VVorks, that must make him an ill or a good Man, let his Lordship look to that, I have told Matter of Fact, and leave it to the VVorld to judge between the Bishop and your Self, it's You, and not the Bishop, has called on me to write what I have written, and it's *Truth*.

And now, Sir, I am upon this great Subject of writing Lives; let me also give my Opinion, which is, that if the Lives of great and good Men were wrote by their most intimate Friends, that were Persons of *Unblemished Reputation*, that would not write their own Fancies and Inventions for *Truth*, but would take on them the Fatigue of searching of Books, Papers, and Letters, which concerns the Person, whose Life they intend to write, and report Matters of Fact faithfully, it would be a very useful and acceptable Work; for Examples of Heroick Piety and Vertue, are more pleasant and prevalent with Mankind, than just Precepts and Commands. And although it be a Truth, Sir, you assert in the 72 Page of your Book, that our *Hookers*, *Sanderfons*, and *Hammonds*, &c. have asserted the great Truths of Religion, as zealously as his Heroe did; but, Sir, what need of these Comparisons, and that in so much heat; had we not also the *Ushers*, the *Pearfons*, which have done the like? And we have the four first of these great and good Men's Lives written, and we are beholding to the Writers of them; and why should we not also covet the Lives of the *Pearfons*, the *Wilkins*, and the *Tillotfons*, they being also the great Assertors of the great Truths of the Christian Religion? its not to be doubted but their Lives would be very acceptable to all good Men, but especially to the Clergy, that so they might imitate their Heroick Piety and Vertue? Do you not think, Sir, but the Lives of our *Cooks*, *Crooks*, and *Rolles* would not be very useful and acceptable to our Lawyers, and also the Lives of our *Harveys*, *Willis*, and *Lowes* to our Physicians, and our *Bacons*, *Hales*, and *Boyles* to our Philosophers? (I appeal how acceptable the Life of Sir *Matthew Hales*, written by our present Bishop of *Salisbury*, has been to this Nation) I must beg the Bishop's Pardon for inserting one Expression here of that good Man Sir *Matthew Hales*, which I believe he has not in his Life (I have living Authority for it unto whom he said

said it) That when he published the Life of *Pomponius Atticus*, he did suspect that the World would believe, that he therein wrote his own.

And now, Sir, I cannot forbear telling you what I lately Read (as I remember) in *Diogenes Laertius*, who giving an Account of the Life of one of his Philosophers, That as for natural Philosophy he had no Esteem of, and altogether neglected it ; but he was so intent on, and studious of moral Philosophy, that he did not allow himself time to comb his Head, nor pair his Nails.

Sir, I am of opinion, that either of our three great Philosophers, were as eminent for moral Philosophy, as *Diogenes Laertius* his Philosopher ever was, as is evident by my Lord *Bacon's* Essays, Moral and Divine, my Lord Chief Justice *Hale's* *Contemplations, Divine and Moral*, and Mr. *Boyle's* *Occasional Meditations*, &c. yet they were not such Slovens as to neglect combing their Heads, or pairing their Nails ; neither were they such Cinnicks as to neglect Natural, no nor Experimental Philosophy, as their Learned Works published to the World demonstrate : Thus I end this Subject.

As for the late Lord Archbishop of *Canterbury*, Dr. *John Tillotson*, you have not called me to give my Testimony of him, therefore I leave it to his Learned and Pious VVorks, which are already published to the VVorld, and also to his intimate Friends to vindicate him, which I believe they will readily do.

And, Sir, I hope you will pardon me for telling you now and then a *Truth*, which is to the Purpose, and the Matter we are speaking of ; when I first came to live at my House in *Dukestreet Westminster*, I was several times robb'd, at last I discovered the Felon, whose Name was *Benjon*, he was one of my Laborers ; he had not only stolen Lead, but had also gotten into my House (which was the same House I afterwards let to the then Lord Chancellor *Jefferies*) and when he was in, he broke the Handle of a Pick-Ax, by his endeavouring to break open one of the Inner-doors, but could not, which Handle of the Pick-Ax we found the next Morning ; but he opened a Trunk or Trunks, &c. and stole Cloaths, Linnen, and Pate, &c. as soon as I discovered him, he fled for it ; but some days after he was taken by some of my Workmen, and brought to me ; as soon as he saw me he fell on his Knees, and confest the Fact

Fact and his Confederate ; and begging me pardon, Multitudes of People being by, as it's usual upon such Occasions, urged me to send for a *Constable*, and carry him before a *Justice of Peace*, that so he might be sent to *Goal* ; I told the People I would not do that, for if I did he might be hanged, and I would not have my Hand in the Blood of any Man (except for Murther,) for it was my Opinion, that nothing but Blood did require Blood ; and therefore said I, *Benson*, I freely forgive thee, but take care be never guilty more of the like Crimes, lest thou shouldest not fall into the Hands of so merciful a Man as I am : Not long after this, for some other Crime he was hanged out of the *Martial-Sea-Prison* in *Southwark*. This Story I do not tell any way to reflect on you, but for Caution to some that read this my Letter, and also my own Opinion, that if a Law against Theft, (as also Perjury and Forgery) were made correspondent to God's own judicial Law to his People of *Israel*, of making four-fold Restitution ; it would be a greater Terror to this sort of miserable People, than hanging or standing in the Pillory. I have many Arguments to prove this my Assertion, but I forbear and leave it to our *Parliament*, now assembling. Sir, I would have you weigh and consider that Place of Scripture you quote in the 45 Page of your own Book, it's *1 Tim. 1. 9, 10*. And where-as you say : *But the House, by the Interest of the Duke's Friends who increased much upon that Discovery*. In Answer to this I must tell you, good Men are apt to be mistaken, and wicked Men are given up to believe Lyes, for the *Truth* of which, I could, besides the Instances mentioned in Scripture, tell you of some Modern Examples to this purpose ; the Consequences of which have been very mischievous. I could mention a Passage which I can prove by living Witnesses of a National Concern ; but I forbear till it's proper Season. And further you go on and say, " made him testify what he since saith, created Horror in him. What Horror this Created in the *Bishop* he can best tell. " I will assure you, Sir, if this Case had been mine, I should rather have rejoiced, by reason the Story of suppressing the Dedication was false, so far as I know, believe, or can remember.

Now, Sir, I have given you my Testimony as to this Passage in your Book, which concerns the *Bishop of Salisbury's* suppressing his Dedication to his Book, call'd, his *Vindication of the Authority, &c. of the Laws of Scotland*. And I have done it with Intre-

Integrity and Simplicity, and-as near to *Truth* as in Words I could express it. And this I have done, as I believe I must answer it before our Great God, who is a God of *Truth*, and knows the Hearts, not only of the *Bishop*, and *You*, and *my Self*, but of all Men.

As for all other Passages in your Book, I have nothing to say to them, I leave them to the *Bishop* who is of Age, and very well able to answer for himself. And now, Sir, give me leave before I conclude this my Letter, to tell you something of the now Lord Archbishop of *Canterbury*; I tell it you on my own Knowledge, and I have also other living Witnesses to prove it. And I farther declare, I publish it without his or any of his Friends approbation or knowledge; and when he did this great Work of Charity, he then obliged me to secrecy; as to the Persons that had the Benefit of it, and therefore I shall not now name him by that Denomination you have given him, in the 2d. Pag. of your Preface, I will give it you in your own words, which are, *The Remarks on the late Funeral-Sermons, &c.* " *The Letter to the* " *Autbour of the Funeral-Sermon at Westminster-Abby: These* " *Discourses*, not to mention others long since Printed, will let " Posterity see what kind of Man our *Preacher*, and his *Heroe*, " and his *Heroe's Successor*, not to mention others; and what " pernicious Doctrines were vented by them all, (as for these pernicious Doctrines vented by them all, I have nothing to say, I leave to them to justify what they have both said and published) " and so help to convert the Lovers of *Truth*, " as those *Libels* in former Times converted many, and helped " to bring the Nation to its Wits, and the exiled King back to " his Throne. By *The Remarks on the late Funeral-Sermons, &c.* you mean the Sermon of the present Lord Bishop of *Salisbury*, on the late Lord Archbishop, and the present Lord Archbishop's Sermon on our late *Queen*, whose Grace you are pleased to term our *Preacher's Heroe's Successor*.

Sir, I am of opinion that when any Man, much more when the first Peer of the Nation is scandalized, every one that can, ought to clear his Reputation to the World, and that is the true Reason I tell the World what *Charity-Moneys* he has put into my Hands, and the good Effects it has wrought (I have heard and believe, that his Charity to others also has been very large and extensive, but I report no more than I know) so that the World may

may see, how the best of Men are often most scandalized. I received from his Grace, Nov. 21. 1691. 21*l.* 15*s.* and on the 4*th*, of *January* following 20*l.* more, which makes 41*l.* 15*s.* I believe I had more Moneys of him, but I cannot now call the particulars to remembrance. With this Charity-moneys I releas'd (besides what I relieved) out of the *Marshall-Sea-Prison*, and the Common side of the *King's-Bench*, near about 20 Prisoners, as can be testified by Mr. *Francis Baale*, now of the *Marshall-Sea*, and Mr. *Sam. Malcher* then Turn-key of the Common-side of the *King's-Bench*; besides, I took out of the Counter in *Southwark*, one *John Miller*, who had a Wife and two or three small Children, he was in Execution for 100*l.* and I agreed with his Adversary for 6*d.* in the Pound, and paid his Prison-Fees; and I also got one Mr. *Lewis Owen* a Counsellor of *Lincolns-Inn*, who had a Wife and several Children, (who was in Prison (as he told me) for 6000*l.*) out of the said Prison, with the help of 20*s.* which his Wife had gotten. But the greatest and most notable Effect of this Charity-moneys was this, which I now relate following; In *Christsmas-Holy-Days*, 1691. I was with my Landlord Mr. *Ben. Hinton*, who broke for about 100000*l.* who then had just newly taken the Coffee-House where we both lodged, then comes in two Women; one of them asked to speak with Mr. *Hinton*, he went out of the inner Coffee-Room to them; the Woman told him, Sir, we have just now brought a Woman to bed of a Child, and we have nothing to give her but *Water* and *Oatmeal*, we beg of you, 2*d.* he answers her, I will not give you one Farthing; she replies, what, Sir, will you be so hard hearted as not to give us, 2*d.* he answers again, he had no Charity; upon this, I hearing a Noise came forth to know what was the Matter: This Woman applies her self to me, and tells me the Story, and how Mr. *Hinton* had denied her 2*d.* upon that I put my Hand into my Pocket, and gave her all the Moneys I had, which was 3*s.* 6*d.* and 18*d.* more I borrowed, so she had 5*s.* of me; when she was gone, I had a Suspicion I had a Trick put on me, upon which I ask'd Mrs. *Jurdane* that kept the Coffee-House, then as Servant to *B. Hinton*, if she knew the Woman, who told me she did, upon which her Maid went to see whether it were Truth of the Woman's being brought to bed, and her miserable Condition, and she brought me word it was really true, upon that, the same Day I begged

2*s.* of two Friends more, and sent it her, by which I believe, the Life both of the Woman and Child were preserved. (But to go on with this Story, for it has much of the Providence of God in it.) The *Michaelmas Term* after, Mr. *Hinton* desires me to call on his Creditor who kept him in Prison (for, saith he, I am in Prison only for 100*l.*) and desire him to come over to me. I ask'd Mr. *Hinton* if he would pay him the 100*l.* he said no, he could not; then said I, what should I speak to him for, had you not the 100*l.* of him, he told me he had? At last I promised I would call on him, and I did so, and upon my Request his Creditor came, but he had first my promise to be there also, which I easily granted; neither would Mr. *Hinton* be with him without me, so I was the *Days-man* between them. When his Creditor came we three went up Stairs, where he had caused a Fire to be kindled, and after some preliminary Discourse, and drinking each 2 Dishes of Coffee, Mr. *Reginald Heber* (for that was his Creditor's Name) ask'd Mr. *Hinton* if he would pay him his 100*l.* who told him he could not; then Mr. *Heber* replied, Mr. *Hinton*, notwithstanding you have provoked me very much, I will make you a very fair Proposal, but I will not take your own word, for this Reason; because you have broken it with me. But if you will give me any reasonable Security to pay me 20*s.* a Week till the Debt be out, I will let you out of Prison; immediately, upon this, *Ben. Hinton* rose out of his Chair, pulled off his Hat, and put it under his Arm, with his Hands lifted up towards Heaven, appealing to the Great God that he could not pay him 20*s.* a Week; upon this, I sitting between them, rose up and thrust him down into his Chair, Crying out, *O do not appeal to the Great God to a Lye*, for your Creditor will not believe you, I will not believe you, neither will the World believe you; upon that, he said he could not pay his Creditor 20*s.* a Week; upon this, Mr. *Heber* and I went to Sir *John Moores*, we met with him at his House, Mr. *Heber* made Sir *John* the same Proposal, that if he would pass his Word that *B. Hinton* should pay him 20*s.* a Week, he would go over into *Southwark* and let him out of Prison immediately. Sir *John Moore* denied to do it, although at the time about his Breaking, *B. Hinton* and others have told me, that Sir *John Moore* profered at the Counters to bail him as far as 100000*l.* Actions, and *B. Hinton's* Wife at the same time lived with Sir *John* as his House-keeper:
Then

Then we went into *Lumbardfreet*, to the Shop *B. Hinton* kept his Goldsmiths-Trade in, where lived *Robert Hill*, (who afterwards foreswore himself before the Commissioners of the Statute of Bankrupt against *B. Hinton*, against two Deeds under his own Hand and Seal, which I have by me to produce on occasion, and sometime after died) and *Francis Grevil* both his Nephews, and formerly his Apprentices, *Mr. Heber* made *Mr. Grevil* the same profer he had made *Sir John Moore*, but he refused it, and said also, his Partner *Hill* should not, or would not do it neither; on *Jan. 3.* following, *B. Hinton* died; he could not die in his Bed, but lay on *Jan. the 2d. and 3d.* on a Trundle-bed, just in the same place where *He* and his *Creditor* and *I* had the Dialogue here related, neither could he die there, till he was put into that *Chair* he rose up out of, when he appealed to the Great God he could not pay 10 s. per Week, aforesaid, and his Nurse whose Name is *Rebecca Trowel*, that was with him when he died, and helped to strip him, and put him into his Coffin, was the very Woman that about a twelve Month before begged 2 d. of him for the Woman that was brought to bed as afore related; and there was also assisting to her one *Mr. Richard Sandy* a Barber-Chirurgeon living in *Southwark*, who was also by us when the Nurse begged the 2d. as aforesaid. He had vast Riches by him at the time of his Death in Gold, Silver, Jewels, &c. although he had some time before swore himself not worth 10l. for to get off by the Act for Release of Prisoners; they that would be further satisfied in this Story, may inquire of *Mr. Reginald Heber*, who lives in the Temple, and may be found most Mornings and Evenings at the Temple-Church, at the Hours of Prayer. Now, Sir, I have told you, and the World what experience I have had of the present Lord Archbishop of Canterbury's Charity, for by it he has fed the Hungry, clothed the Naked, relieved and released the Prisoners; and therefore, do you not think, Sir, that Blessing does not belong to him, and all such charitable Persons, which our Dear Lord and Saviour has pronounced? Come ye Blessed of my Father enter into my Kingdom; for when I was an Hungry ye fed me, when I was Naked ye clothed me, when in Prison you visited me. Lord, say they, When saw we thee Hungry and fed thee, Naked, and clothed thee, and in Prison, and visited thee. In that, saith our Saviour, You have done it to the least of my little ones, you have done it to me: And, I hope, it may be said of this

Great and good Man, what I heard Dr. *William Bates* say of my Lord *Russell* (they are the same Persons you mention in your Book) when an Object of great Charity was represented to him, that my Lord gave *sol.* Dr. *Bates* praising him for it, my Lord replies, Doctour, I thank God my Heart is as large as my Purse, so I have found the present Lord Archbishop of *Canterbury*, and I hope it will so continue: I would not have you think that I flatter him, far be it from me, I speak nothing but what I know to be *Truth*; and if I knew as much of you, as I have here related of the Archbishop, I would publish it as freely, if I had the same Opportunity, as I do this.

Sir, I would not have you in the least think, that this good Man the present Archbishop has given his Alms, or blown a Trumpet to be seen, and to be praised of Men. No, he knows nothing of what I here write you, but if you be displeased at what I have here, by my own Experience and Knowledge; related of him, you must thank your self for it; for if you had not called on me to attest what you were pleased to relate, as touching the Difference between the late Duke *Lauderdale*, and the now Lord Bishop of *Salisbury*, and at the same time spoken slightly of the Archbishop, these great Acts of Charity of him had been buried in Oblivion, as to Men; but, Sir, would you have me act the part of an ungrateful Man (which is one of the worst sorts of Men) when I have so fair an Opportunity from your self, to tell the World the good Works of this Charitable great Man, that so they may glorifie our Father which is in Heaven; and I hope, Sir, you your self are of the Opinion of St. *James*; who tells you, *That pure Religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction*; And was it not *Cornelius's* Praise, that he gave much Alms to the People, and did they not come up into remembrance before God? And does not *Job*, when his three Friends contended with him, glory in that he delivered the Poor that cried, and the Fatherless, and him that had none to help him, and caused the Widow's Heart to rejoyce, and that he was Eyes to the Blind, and Feet to the Lame, and was a Father unto the Poor: But I stop my Pen lest I be censured. Sir, I have one reason more, why I so much commend this great and good Man's Charity, which is, I want Imployment (I have told you my Circumstances) and therefore I would willingly be your, or any other chari-

charitable Person's Almoner, as I have been this present Lord Archbishop's. And I will assure you, Sir, what Moneys I shall be intrusted with upon such Account, shall be disposed of with the Wisdom of a Serpent, and the Innocency of a Dove, in feeding the Hungry, cloathing the Naked, supporting the Oppressed, relieving and releasing the Imprisoned, all this shall be done with a chearful heart and pleasing Countenance, my Labour and my Time shall also be given into the Bargain ; this is the darling Employment I should covet whilst I have a Being in this World ; and therefore, Sir, if you, or any other charitable Person, will intrust me, as the present Lord Archbishop hath already done, you, or they, shall hear of me at Mr. *Lewis Prescot's* Chambers, in *Searle's Court* in *Lincolns-Inn*, Number 4.

Sir, I must further beg your Pardon, if I acquaint you with one Story I find related in *Dr. Franklin's Annals of King James the First*, which is all Invention, and therefore ought to be detected, which none living, that I know, can do it better than myself. It's related in the 33^d. Page of that Book, unto which I refer you (it being too large a Romance to be incerted here,) it's of a strange Murther at *Penrin* in *Cornwall*, committed by a Father and Mother upon their own Son, and then upon themselves. The Truth of which (as he tells you) was frequently known, and flew to Court in this guise ; but the imprinted Relation (which was but a Ballad) conceal their Names in favour to some Neighbour of Repute, and a Kin to that Family, and saith he, (the same sense makes me silent also.) But, Sir, being one time in Conversation with one Mr. *Tho. Melbuiſh*, a Merchant born in that Town, and that lived there most of his Days, he drawing towards 80 Years of Age when he died, and left one Daughter, which is now a Baronet's Lady in that County. I ask'd him about this Story of *Dr. Franklin's*, who told me, that he had before heard of it ; but, saith he, it's all Invention ; the occasion of which was this : There was some Cornish-men which were going for *London*, and when they drew near the City, one was saying to his Companions, that as soon as they met with their City Acquaintance, they would be asking them, what News in *Cornwall*, and they had none to tell them ; whereupon one of his Company which had a good Faculty at Invention, told them, he would supply that defect,

Defect, upon which he invented that Story as it is related in *Dr. Franklin's Annals*. Which as soon as they met with their Friends and Companions at the Tavern; upon their asking what News in *Cornwall*, he, the Romancer, told them the said Story with so much Confidence, that it was believed by some of the Company; who caused a Ballad to be made of it, and some few Nights after, these Sparks meeting at the same Tavern, heard the Ballad sung in the Street just against their Window: From which Ballad *Dr. Franklin*, I suppose, had his Authority; but, Sir, as for *Dr. Franklin*, he was a Physician; and any one that reads his very first lines in his Book must imagin, he is going to read a Romance, for he begins thus: "There was amongst
 " other Persons of *Honour*, and *Quality*, in the Court, a young
 " Lady of great Birth, and Beauty; *Frances*, Daughter of *Tho.*
 " *mas Howard*, Earl of *Suffolk*; married in her Minority unto
 " *Robert* Earl of *Essex*, &c. This is the Story of the poysoning of *Sir Thomas Overbury*, which has proved as fatal to a great Family, As *Incest* to the Family of the *Carmino's* in *Cornwall*; the Story is this: *Carmino* was reputed the ancientest Family we had in *Cornwall*, it was supposed, long before *William* the Conquerour's Days, and most of our Cornish-Gentry were pleased, when they could derive their Pedegrees from that Family: One of the last of these *Carmino's* having committed *Incest*, by lying with his own Daughter, in the Morning when he rose, came into his Hall, and over the Chimney finds these words wrote:

O! *Carmino*,
This has bred thy Woe;
This thine Iniquity
Has cancell'd thine Antiquity.

This Passage of the *Carmino's*, I have often heard my own Father relate, (who was born, and died in the 90th. Year of his Age, in the same Parish with *Carmino*) and I my self knew the last Male-heir of the Family, who as I was informed, was in *Exeter* Prison for Debt, and there died, and the Estate all spent. By this, Sir, you see *Monster Sins*, (whereof I reckon Slandering, and taking away the Good name of our Neighbour, is one,) is the Cause of the Destruction of Persons, Families, and Kingdoms. And *Truth*, Sir, is like the *Sun*, it may be Fogg'd, Cloud-
 ed,

ed, nay, *Eclipsed* ; yet at last it will shine forth with the greater Splendour and Glory, and will dissipate, scatter, and destroy, the *Fogs, Clouds, and Eclipses*. I will presume, Sir, you have read the 3^d. and 4th. Chapters of the first of *Esdras* ; I own the Book is Apocryphal, but the last of the three young Men's Sentences is Canonical. The first wrote *Wine is strongest* ; the second wrote *the King is strongest* ; and the third wrote *Women are strongest* ; but *Truth overcometh all things*. But when Judgment was to be given, and that by all the People, they cried and said, *Truth is great, and strongest : And that it doth abide, and is strong for ever, and liveth, and reigneth for ever, and ever*.

Sir, no Age is so barren of Tragedies, that we have need to invent Romantick Murthers, (as Dr. Franklin has done in the Story related) and write them for Truths ; I will parallel his Tragedy with a more Modern one, acted in our Memory. The Passage is, a Major-General who was well known in this Nation, especially in the West, in the Time of the late Duke of *Monmouth's* Rebellion. This Person having the Command of the Army in *Tangier*, (before its Demolishment) against the *Moeres*, there was three Soldiers condemn'd by a Court-Martial ; one was an English-man, the second a Scotch-man, the third an Irish-man. The English-man, and Scotch man, one of them was condemned for murdering his Comrade, the other for Burglary, and Felony, but the poor Irish-man was condemned for stealing some Hens, which the Woman from whom they were stolen, had them again. All the Ladies of Quality of the Garison were petitioners to the General, for the poor Irish-man's Life, but could not prevail. The General falling sick, sent for the Chief Chirurgeon of the Garison, (whose Name is Mr. *Andrew Herriot*) to let him Blood ; which when he had done, he fell on his Knees, and begg'd a Boon of the General ; the General ask'd him what it was, he told him, he would not beg the English-man's life, nor the Scotch-man's Life, (although his Country-man) for they both deserved to die, but he begg'd the poor Irish man's Life, he having stolen a few Hens, and the Woman from which they were stolen had them again : The General answered him, he would not grant him his Life ; for he never had the Opportunity of hanging the three Nations at one Time, nor never might have the like again, and for that Reason, and the Fancy of it, he should be hanged ; and that very Day he hanged them all three.

three. This Relation I had from Mr. *Herriot*'s own Mouth, more than once: This Mr. *Herriot* is a Man of Veracity, and I have heard him speak many a bold Truth, and I know he will justify what I now write. This Story puts me in mind of the Prophet, who came to a Captain (as related in Holy Writ) and told him, he should, amongst other Villainies, rip up Women with Child. What, replies the Captain, is thy Servant a Dog? Upon which the Prophet tells him he should be a King, that is, he should have Power; and I must tell you, Sir, Power is such a mighty Liqueur, that it's a hard matter to get Vessels strong enough to hold it. Sir, all I say on this Subject, you have done your Endeavour to take away the Good name of a great Man, which is next to taking away his Life; and if I had not through mercy been in the Land of the Living to vindicate him, it would have passed for a Truth; (I speak as to the Passage you call me to testify, if living;) and therefore I will tell you what I would do, if I were guilty of such a foul Scandal, especially, it being against a Peer of the Realm; I would repent, and go to him, and make my Confession, and beg the Great God, and him Pardon, and make him what Restitution was in my Power: But, Sir, I will not be so bold as to direct you; I presume you are not ignorant of your Duty in this Case.

Now, Sir, what I have wrote you, that is of my own Knowledge, is *Truth*, and what I have by the Information from others I believe to be *Truth*; and if I have offended you in words that are any ways offensive, I beg your pardon; for, I had no such design; and if any of those Persons whom I have so freely nam'd take offence at me for so doing, I must beg their Pardon; but if I must lose your or their Friendships, for telling the *Truth*, then farewell Friendship, and Favours, and All; I stick to the *Truth*, and shall be yours, and all Mens, on that Account:

Moses Pitt.

Nov. 22.--1695.

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